

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

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Roman Catholics and their conversion
to Evangelical Christianity.

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EDITORIAL NOTES.

ALTHOUGH this magazine is only
seventeen years old, the Editor
has attained his majority in Christian
work in this city. The completion of
twenty-one years of such work is an
event worth commemorating, and ac-
cordingly this issue is largely devoted
to an account of Christ's Mission and
sketches of the priests, monks and
young ecclesiastics who have come to it
out of the Roman Catholic Church.
The pictures of many of those priests
make the sketches more vivid. The
limited space prevents a full description
of those converted priests. For the
same reason the names of only a few
can be mentioned—not one-third of those
who have been converted. It would take
a volume to relate the histories of some
of those priests and their experiences as
free men whose souls have been lib-
erated, as Dr. St. George Mivart said of
himself.

Many more priests will come out of
the Roman Catholic Church, as in Refor-
mation times, and Christ's Mission will
welcome them to a new and better life.
The prayers of all Christians are asked
for the work of the Mission.

The Gospel Preached in Christ's Mission.

Whatever good has been done in helping priests to come out of the Roman Catholic Church and learn the way of the Lord in Christ's Mission is due to the power of God in Jesus Christ. The story of the Cross is true, every word of it, and the Editor of this Magazine has felt its power in directing the work of the Mission. A sinner saved by grace is his biography.

The old, old story of Jesus and His love told to the priests who come to the Mission has had the same effect upon them as in others who have cried to the Lord for pardon and peace. In this they are like other men. Whenever and wherever a human being calls upon the name of the Lord in sincerity and truth, with repentance and faith, there is salvation from God. The Gospel draws men to Christ; they give Him their hearts—"with the heart man believes unto righteousness"—and they are converted.

The success of this work is also due to the Christian friends who have prayed for it and sustained it by their gifts. Their contributions, like their prayers, have been voluntary offerings, and have been acceptable to Almighty God. Their labor has not been in vain.

Some friends have asked, Have you not found many difficulties in your path in this work? We answer, They all have been overcome. The Lord reigns and His promises are true. The only difficulty now is to pay off the debt of \$2,000 on the Mission Building. That should be overcome during the Twenty-first Anniversary and the succeeding days. Contributions for cancelling this debt will be thankfully received during the month of May. The meetings in Masonic Temple will be continued during that month. The prayers of God's people are asked that He who has watched over this work and directed it for twenty-one years will continue to bless it.

Twenty-first Anniversary of the Reformed Catholic Work.

(Incorporated as Christ's Mission.)

On Sunday, April 29, the Twenty-first Anniversary of the work that Rev. James A. O'Connor has been conducting in New York since 1879 will be celebrated in Masonic Temple, Twenty-third street and Sixth avenue, at 3.30 and 7.30 p. m. Addresses will be delivered by Rev. Drs. Robert S. MacArthur, David J. Burrell, Wm. T. Sabine and A. B. King. Dr. Burrell will give a "Greeting to the Work;" and Dr. MacArthur will speak on: "Political Romanism and Patriotic Americanism." In the evening several former priests who are now ministers of the Gospel in various denominations, will be the speakers.

A special feature of Mr. O'Connor's evangelistic work has been the reception of priests into the home which he founded, known as Christ's Mission. During those twenty-one years as many as sixty priests have come to him who have all accepted the Protestant faith. They are now pastors, missionaries, teachers and useful men in other occupations. A Mission Building, No. 142 West Twenty-first Street, worth \$30,000, was purchased nine years ago, where the work is now carried on. The only debt remaining on the building is a mortgage of \$2,000, and it is confidently expected the friends of this work for the conversion of the Roman Catholics to evangelical Christianity will pay that during the anniversary exercises. The property is held by a Board of Trustees, who are members of various evangelical churches. Contributions may be sent to the Treasurer, Mrs. Wm. Campbell, or to the Pastor of the Mission, Rev. James A. O'Connor, 142 West Twenty-first Street, New York.

1879.--TWENTY-FIRST ANNIVERSARY.--1900.

THE WORK OF CHRIST'S MISSION.

THE desire of the heart of every one who has been a Roman Catholic and has been brought to a knowledge of the truth as it is in Jesus Christ, is to make that truth known to his own people. They are our brethren according to the flesh, and it is "Good News" for them. After Paul's conversion, his heart's desire and prayer to God for his own people was that they might be saved. They were nearer and dearer to him than the Greeks and barbarians of other nations. He was zealous in their cause in the old Hebrew faith, and when he met the Lord Jesus and was converted he prayed that they should also know and love Him. So with Martin Luther, John Knox and all the other Reformers of the sixteenth century; and so it has been in every generation to the present time. Every Roman Catholic priest when converted to Christ ardently desires to preach the Gospel to the people whom he has left in spiritual bondage. Thus it is also in heathen lands. When the Buddhist priest is converted or the Chinaman or the Japanese or Burmese, the first impulse, the desire of the heart is to tell the good news to those who sit in darkness and in the shadow of death. The way does not always open, and even Paul was compelled to go to the Gentiles and become their apostle. But he never forgot his own people.

During the Reformation and all the years to the present time thousands of priests renounced the Roman Catholic Church for a purer faith. Some left quietly, while others, like the brethren of whom Paul speaks in his epistle to the Philippians, "waxing confident, spoke the word without fear." Strife and contention often characterized the preaching of the latter, while the

former preached in love and with good will. This being considered the better part was chosen by the founder of Christ's Mission when he was converted. Desiring to live at peace with all men he sought to win souls for the Kingdom of God by lifting up Christ and preaching His Gospel, "which is the power of God unto salvation to every one that believeth." The Roman Catholics may say to their leaders, the bishops and priests, like the Greeks who came to Philip, "Sirs, we would see Jesus." But as they are unlike the Apostles, they cannot "tell Jesus" that the people wish to see Him. They do not know Him; they do not preach Him. But they preach the Virgin Mary and the saints and tell the people to pray to them. Those priests of Rome do not know any better. It is a case of the blind leading the blind.

God has blessed the work of this Reformed Catholic movement during these twenty-one years. Thousands of Catholics have been enlightened and sixty priests have come out of Rome and accepted Christ as their Saviour, their only Mediator, the Prophet, Priest and King of whom the ancients spoke and whom Christians adore and love.

Many priests leave the Roman Church and make no public declaration, though accepting generally the Protestant faith. As Dr. St. George Mivart said of his own family and friends who are still Roman Catholics, there are ties that bind the heart and close the lips against declarations concerning the errors of the Roman Church that would give pain to others. But the priests who come to Christ's Mission, like those mentioned in the following pages, publicly confess Christ and unite with churches of the various denominations.



CHRIST'S MISSION.

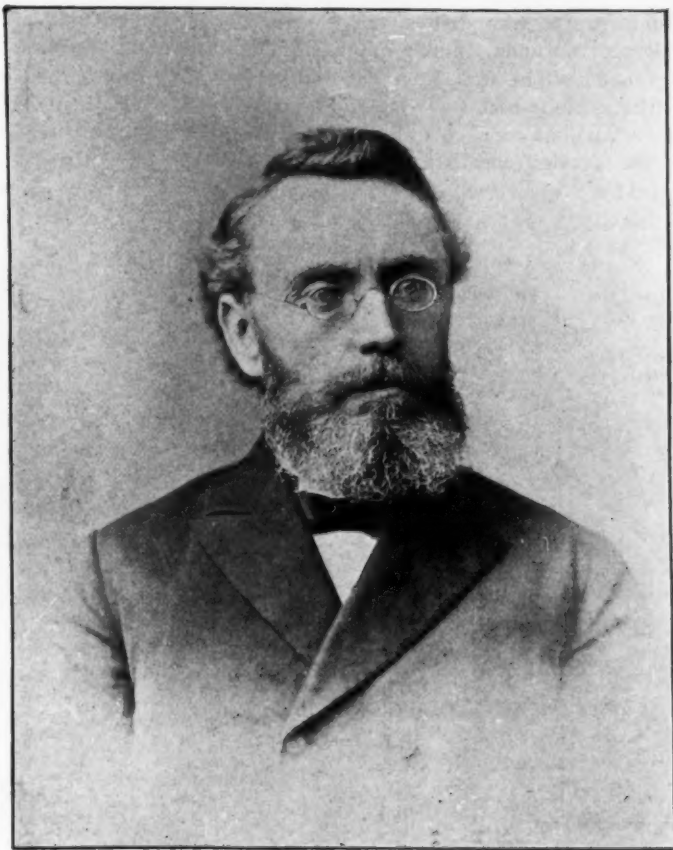
142 West Twenty-first Street, New York.

A Home for Priests who desire to leave the Roman Catholic Church.
It also contains a Chapel and the Office of
THE CONVERTED CATHOLIC.

At the beginning of this Reformed Catholic work the young priests were cared for in lodgings, and the meetings were held in halls by Mr. O'Connor. The success of the work made a

permanent place necessary. This was acquired in 1891 and has been used since. Christ's mission is an incorporated religious society, and the property is held by a board of trustees.

FROM ROMISH CEREMONIES TO CHRISTIAN WORK.



REV. JAMES A. O'CONNOR.

FOUNDER AND DIRECTOR OF CHRIST'S MISSION.

Born in Ireland in 1846; educated for the priesthood in the Sulpician Seminaries in Paris, France, and Baltimore, Maryland; received sub-deaconship and deaconship in Baltimore and ordained a priest in 1871; withdrew from the priesthood in 1878, having lost faith in the doctrines of the Roman Catholic Church, and began the study of medicine; was converted in 1879 and commenced to preach the Gospel the same year. Now he attains his majority in Christian work.

MANY PRIESTS CONVERTED.

From the first Mr. O'Connor resolved to be helpful to priests who desired to leave the Roman Catholic Church on religious grounds. The first Roman ecclesiastic that came to him was Rev. Felix O'Hare, who had received orders in Rome. He studied medicine and was graduated from the Eclectic Medical College in this city in 1882.

A French priest named Du Bellay was next; then Father Kenny from Buffalo; then James F. McNamee, a talented young man who after spending six months with Mr. O'Connor began to preach in Brooklyn. In 1884 he took a course of study in Crozer Seminary and was called to a church. He is now a prominent Baptist pastor in the West.



REV. PAUL POLLACH, D. D., M. D.

A Graduate of the Roman Propaganda; for six years Apostolic Missionary in China; came to Christ's Mission in 1893; graduated in Medicine and is now a practising Physician in Chicago.

Other young men who left the Roman Church at this time were the late Rev. E. H. Walsh, Mr. Gehegan, and Rev. Frank Edge Kavanagh. The latter afterwards graduated at Princeton Seminary and received a degree from Harvard University. He is a member of the New York Presbytery.

Dr. Paul Pollach was ordained a priest in 1886. He is master of twelve languages, a cultured gentleman, and a devout Christian. Rev. T. Jakimowics, a learned Polish priest, was converted in Christ's Mission in 1896. He is now the good pastor of the Baptist Polish Mission in Chicago.



REV. VICTOR VANOLI, D. D., M. D.,

An alumnus of the Roman Propaganda ; was ordained a priest in Rome ; came to Christ's Mission in 1895, wearing the ecclesiastical garb as in the picture "As He Was;" dressed as a citizen, "As He Is," he taught languages and studied medicine in New York and Philadelphia.

Rev. Alex. Bechger was in middle life when he came to Christ's Mission in 1894. He was a priest of the Dominican Order in Holland, but became a secular priest and was for a time assistant to the late Father Edward McGlynn in St. Stephen's Church in this city. After a residence of six months in Christ's Mission he was received into the ministry of the Reformed (Dutch) Church and placed in charge of the Holland Church in this city. For the last four years he has been in London, England, chaplain of a marine institution and missionary to the Dutch sailors. He is an excellent Bible scholar and is doing a good work, like the other converted priests who have continued in the ministry of the Word.

Another priest who came to Christ's Mission in 1894 was a man named Harrington, who had been a member of the Passionist Order in Hoboken, N. J., and was associated with Dr. Kent Stone, or Father Fidelis as he is known among the Passionists, in Buenos Ayres. Father Harrington was directed to Christ's Mission by Bishop Thoburn of the Methodist Episcopal Church, who had met him on the steamer coming to this country. It is a curious coinci-



Sylvester Harrington.



Rev. Alex. Bechger.

dence that Harrington was succeeded in Buenos Ayres by Father Augustine Baumann, who three years later also left the Roman Catholic Church, renounced the priesthood, and after coming to Christ's Mission began to write the brilliant series of articles on "Life in Roman Catholic Monasteries," that were concluded in the April **CONVERTED CATHOLIC**, and which are now published in book form.

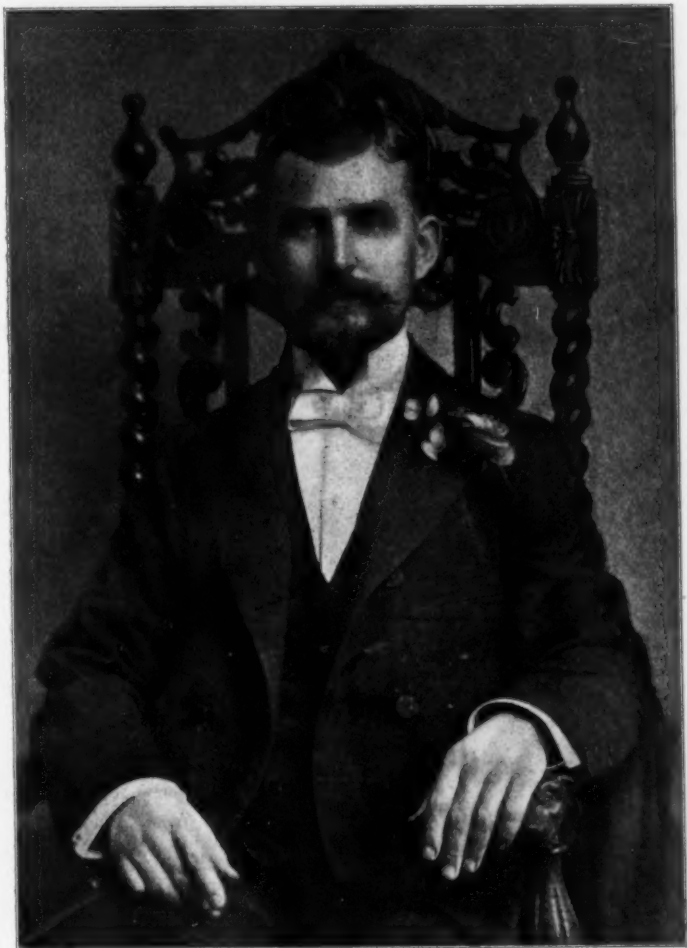
Mr. Baumann, or Beaumont, according to the French mode of spelling his name, is now the director of a school of languages in Paris, France, which he has managed very successfully. Like almost all the priests who have come to Christ's Mission from the Roman Catholic Church, Mr. Beaumont is a young man of fine culture. He is master of the English, French, German, Spanish, and Portuguese languages, besides the scholastic languages of Greek, Latin and Hebrew. While a priest of the Passionist Order he was the best professor of languages and philosophy in their colleges, and was one of their great missionary preachers.

The sketches of monastic life that have been published in **THE CONVERTED CATHOLIC** show that Mr. Beaumont is a graphic writer with a luminous style and a bright wit. His knowledge of the subject makes his work valuable.

In connection with his school in Paris he has opened a bureau of information for Americans visiting that city this

year. He can meet those who communicate with him, at the railway station, and provide hotel accommodation or lodgings and other necessities for their convenience and comfort. His address is,

Professor A. Beaumont,
108 Avenue Victor Hugo,
Paris, France.



PROFESSOR A. BEAUMONT,

Formerly a Passionist; too honorable to remain in the priesthood;
came to Christ's Mission in 1898; a cultured gentleman;
now Director of a School in Paris.

The "gift of tongues" seems to have been a special endowment of the priests who have been at Christ's Mission. Hence they make successful teachers and missionaries in foreign countries and to the foreign element here.

In 1893 a learned German priest, Father Reding, and an Italian named Tito who had been a priest in this city, were at Christ's Mission for some months. The latter's father was a doctor, and he is now a physician in Connecticut.

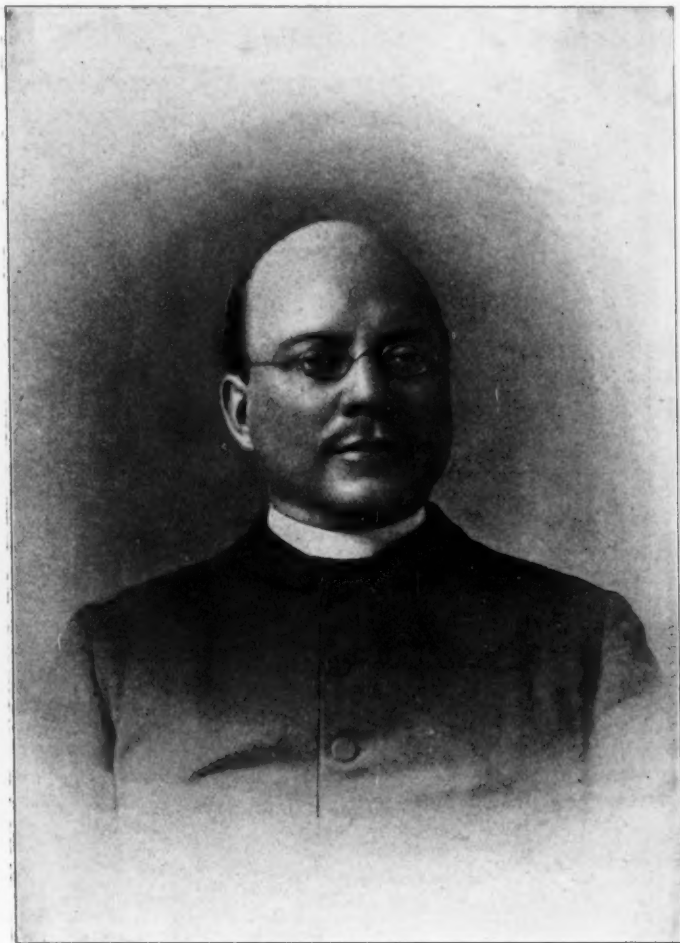


REV. JAMES T. MCGOVERN.

A brother beloved by all in Christ's Mission; born in California; educated in the Catholic University at Washington; was connected with the Paulist Fathers; was converted in Christ's Mission in 1897; studied for the Gospel ministry in Crozer Seminary; Missionary in Mexico in 1898, and in Cuba in 1899; in February, 1900, was appointed missionary to Barcelona, Spain, and is now happily at work there.

Father Lambert was one of the great orators of the Redemptorist Order, and if he had continued a priest would have been their greatest missionary. But he chose the better part of a preacher of the Gospel.

Another Methodist preacher, a brother beloved, a member of the Wilmington Conference, Rev. D. F. McFaul, was one of the first priests that came to Mr. O'Connor in 1881. He will preach at the Anniversary in Masonic Temple.



REV. A. LAMBERT.

A priest of the Redemptorist Order; was conducting a great mission with three other Redemptorist priests in the Roman Catholic Cathedral in Brooklyn when he came to Christ's Mission in March, 1894; united with the Methodist Episcopal Church, and for the last five years has been a Wesleyan Pastor in Jamaica, West Indies.

More secular priests have come to Christ's Mission than members of religious orders. Among the former may be also mentioned Rev. Patrick Burke (deceased), and Rev. Antonio Milanesi, now preaching in Pittston, Pa.

Secular priests when they leave the Church of Rome can more easily adapt themselves to a new life than the members of religious orders. The latter usually enter the monasteries when they are little more than children.

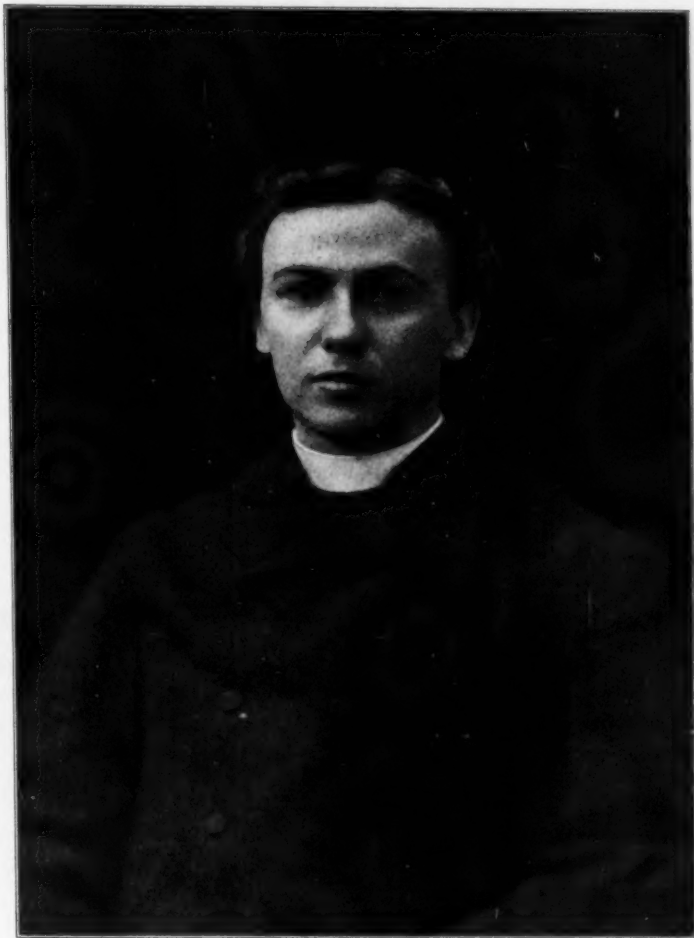


REV. F. S. DEVONA.

This Dominican monk, dressed in the picturesque garb of the order, was recommended to Christ's Mission by friends in Holland. He came to the Mission in 1898, and after some months went to a college in Battle Creek, Michigan. Though his name is Italian, he was born in England. He entered the Dominican Order at an early age.

The account of the conversion of the young Franciscan priest, Father Alphon- sus, that appeared in the April **CONVERT- ED CATHOLIC** was so full and complete that it only remains to be said that he is preparing himself for the ministry of the Gospel. He preached an excellent

year he knew enough of that kind of life to condemn it severely, especially the fraud and deception practised by the priests at the "Shrine of St. Anthony" in Butler, N. J., where he was stationed, and the ungodly lives of the old Roman Catholic monks.



REV. ALPHONSUS HAUBERICH.

sermon in Christ's Mission last month on the new life by faith in Christ that had come to him, in contrast with the old life in the Roman Church; and though he had been a priest only one

There were many Roman Catholics at the service in Christ's Mission when Father Alphon- sus preached a sermon that was his confession of faith in Christ. As might be expected, some of

these friends were wrought up at seeing this fine young man taking a bold stand for the cause of Christ after leaving the service of the Pope. A few of the baser sort of Catholics tried to make a disturbance, but they were not successful. The incident was reported in the press as follows:

"Cheers For the Pope."

[New York World, April 2, 1900.]

Cries of "God forgive him!" and "God bless him!" and mingled applause and hisses followed the reading by the Rev. James A. O'Connor, pastor of Christ's Mission, of the letter withdrawing from the Catholic Church written by the Rev. Alphonsus Hauberich, the former Franciscan priest, to the Superior of his order, at the evangelistic services held in the chapel at 142 West Twenty-first street last night.

An excited man in the middle of the building jumped up and shouted, "Read the fifteenth chapter of the Book of St. John." Several ushers advanced through the crowd that packed the building and tried to quell the disturbance, but the man continued to talk. In a moment a woman near by joined him, crying out, "Heaven help this man. This is the way it was when Henry VIII. scoffed at the signs of the Communion."

There was a commotion, and above the loud voices of the disturbers could be heard the tones of the Rev. Mr. O'Connor, saying, "Yes, these are like the scenes that attended the Reformation centuries ago."

The man and the woman who had spoken, followed by another man, started to leave. Just then the first man turned and waving his hand above his head cried, "Three cheers for the Pope."

Thereupon Pastor O'Connor said: "If you seek to make trouble we shall have to send for the police and you will be punished for disturbing a religious

meeting. Please keep quiet and the service will do you good." He then turned to the congregation and said; "I am sorry to see our Catholic friends attempting to make a disturbance, but they do not know any better. This young priest who is with us to-night is the sixty-second priest I have had the pleasure of welcoming on his conversion since I came here and started this mission twenty-one years ago. More and more are coming. This young man's relatives and friends came here and reviled him, called him a traitor and said he had brought disgrace upon them, but he does not think so, and he will now tell you why."

Then the Rev. Mr. Hauberich, a young man, made an address in which he took as his text the words, "Rejoice in the Lord."

After the meeting Pastor O'Connor said that when three cheers for the Pope are given at a Protestant religious meeting it is not the police that should be called, but the United States Army and the whole American people to repel the invasion!

A Sample Catholic Letter.

Father Alphonsus has been carefully shielded in Christ's Mission from the attacks of the priests and the persecutions of his family. The following letter from his sister, but evidently written by a priest, shows their malevolence. Surely those Catholics need conversion.

PHILADELPHIA, April 13, 1900.

To Rev. Alphonsus Hauberich :

Do not harden your heart to the voice of the Saviour dying on the cross for your lost soul. Follow Peter and not Judas. You know well enough that the Sacrament of Penance is the only remedy for poor sinners, and if you deny this, you are on the way to hell. How could it be otherwise when you are in the midst of the agents of the

devil who are trying their best to ensnare you deeper in their net; yea, now that O'Connor will chuckle to have caught such a young fish; that old snake who has given so much scandal. My poor brother, we lament over you, we bewail your sad loss. Let me beg of you, Alphonsus, to come back and leave the house of damnation and its dangerous company. You are tempted like Joseph in Potiphar's house. Leave your coat and all else behind you.

Is it possible, Alphonsus, that you have become a traitor like Judas, leaving the holy church for a den of thieves. Yes, Alphonsus, those priests

who have fallen away from the true Church are the most degraded of human beings. Martin Luther was the first of those bad men, and alas! now you are in their company.

Your sister, MARIA GRAEF.

Many names are omitted from the list of priests given in the preceding pages. There was not room for them all. Father Tobin was at the Mission for six months in 1897, and Father Fleck for a similar period in 1898-9. Father Proth was Mr. O'Connor's guest at the same time as the Rev. D. F. McFaul. There are many others.



REV. ANTONIOUS SHARKIE,

A Syrian Priest; came to Christ's Mission in 1898; is now studying at the French Protestant College, Springfield, Mass.

Not a few among the converted priests have been scholars and orators of distinction in the Roman Catholic Church. The Rev. Manuel Ferrando, the Spanish priest who came to the Mission from South America in 1896,

is one of them. The Rev. T. S. Pond, a Presbyterian missionary, helped him to come to this country. He spent five months at Christ's Mission and Northfield; studied in Princeton and Union Seminaries, and is now in Porto Rico.



REV. MARCUS MAZZUCA.

This young priest was assistant pastor of the Italian Catholic Church in Newark, N. J., and, though ignorant of English was required to hear the confessions of the Irish women in the parish. He came to Christ's Mission in 1898, and after his conversion began to preach the Gospel to the Italians.

He is now a successful missionary in New Haven, and is pursuing a course of study at Yale Seminary.

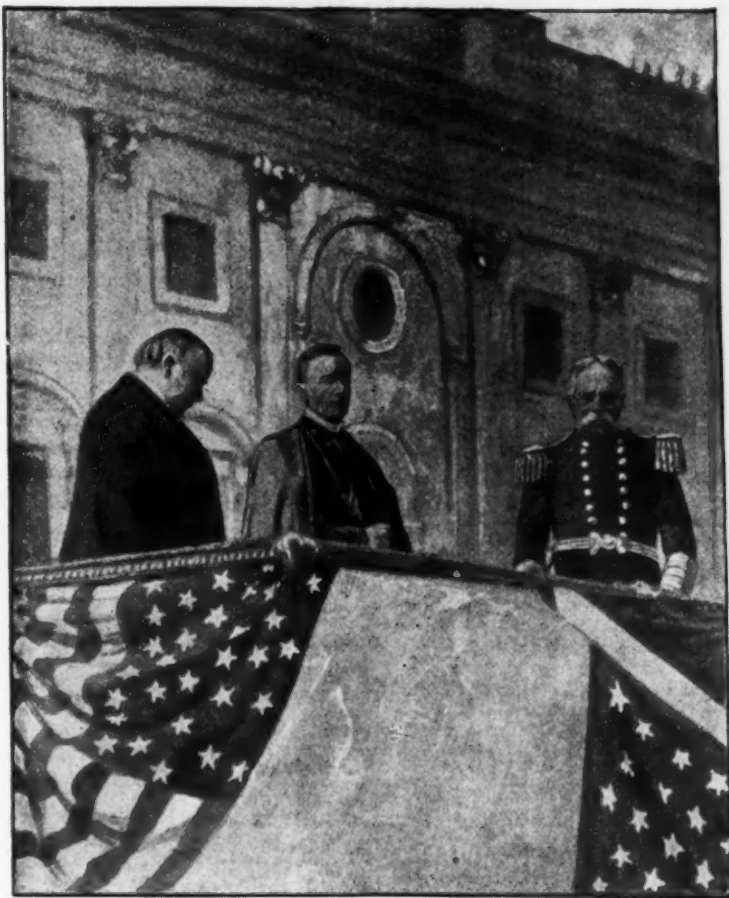
FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS

FIFTH SERIES.

XVI.

NEW YORK, May, 1900.

SIR :—In my last letter I called attention to the great less the Roman Church had suffered in this country by the "leakage from the bark of Peter" that is constantly occurring. The rich and the poor, the learned and cultured as well as the masses of the people are leaving it and anathematizing it as Dr. Mivart did before his death last month.



Cardinal Gibbons Posing at the Dewey Celebration in Washington.

And now Mrs. Dewey has withdrawn from your Church, and quietly returned to the Protestant Episcopal Church, and the glory that you expected to gain for the Pope by her marriage to Admiral Dewey has vanished. This picture shows the proud position you occupied when

the nation's sword of honor was presented to the hero of Manila by the President of the United States a few months ago in Washington. An enterprising Roman Catholic had this picture engraved and at great cost had offered it for sale to the Catholics, but the poor man is now bankrupt, for not a Catholic family would dare to possess a copy of it after Mrs. Dewey had formally declared herself a Protestant. It would have been well for the Admiral if this fact had been publicly known before he expressed a desire to become President of the United States. But public men generally avoid the discussion of religious questions, and especially such subjects as a change of religion by members of their families.

Besides what has been published in the daily press, it is interesting to note what your papers, Cardinal, say regarding Mrs. Dewey's renunciation of your Church. In the Washington correspondence of the *New York Freeman's Journal*, April 14, 1900, the following appeared :

SPITEFUL ATTACK ON MRS. DEWEY.

" Mrs. Dewey, the wife of the Admiral of the Navy, following her bent and stern determination to have her own way, has left the Catholic Church and enrolled herself as an Episcopalian. She has joined the little parish of St. Albans, which is near the country seat of Beauvoir, the summer residence taken by the Deweys. It would be unseemly and unreasonable to say that Mrs. Dewey was led to this change of religion by the possibility that her husband may have political aspirations. Mrs. Dewey is a peculiar woman. Mrs. Dewey was born and reared in the Presbyterian sect. When she married General Hazen she professed conversion to Episcopalianism. Subsequently during her widowhood she turned toward Theosophy, and was inducted into the mysteries of that school. It is said that she was first inclined toward Catholicism by Monsignor Capel [?]. Many are inclined to doubt the sincerity of this last conversion ; but there is nothing to evidence that it is not as sincere as any of the previous experiences. Mrs. Dewey professed profound devotion. At the time of her marriage to the Admiral she openly expressed her reliance upon the truths of the Catholic faith. She said were it not for the consolations of her religion (meaning the Catholic, and not one of her previous ventures) she would have succumbed to the many trials of her life. It is, therefore, to be believed that Mrs. Dewey is sincere in her new change. It is hardly to be supposed that the sordid motive of her husband's ambition could influence her in so vital a conclusion. Her judgment, fallible though it be, must rather be blamed than her purpose. At any rate, let us hope that her religious belief or disbelief, as one will, may not become campaign material. It is to be hoped that the American people are sick of dragging women into the hurly-burly of political contests. If the Protestants will let Mrs. Dewey enjoy her faith without comment, surely the Catholics will."

That is mean and contemptible. Mrs. Dewey had as much right to leave your Church as she had to join it ; and the Admiral has a right to ask his fellow citizens to elect him President. But your crowd will attack them both if the American people shall continue to respect them! You will find, Cardinal, that such an attack will prove a boomerang.

Yours truly, JAMES A. O'CONNOR.

DR. MIVART'S ARRAIGNMENT OF ROMAN CATHOLICISM.

The following extracts from Dr. St. George Mivart's article in the *North American Review* for April (the last he wrote), will be read with interest and pleasure by all who know what Romanism is. We quote:

That marvelously learned and scrupulously impartial man, Professor Harnack, of Berlin, has shown us at how early a date the authority of the Bishop of Rome grew into importance in the nascent Catholic Church.

After all, it was very natural, as Gibbon in his wonderful history clearly pointed out, that he who occupied the Episcopal Chair of the capital of the world should grow to be regarded as the central ruler of Christendom and become inspired by that instinct and capacity for ruling and domination, which was the chief characteristic of ancient, imperial Rome.

The opportunity for aggrandizement and for the gradual transformation of a local "bishop" into a "Pope"—as we now understand that word—was amply supplied by a multitude of appeals from all sides with respect to matters of doctrine, discipline and ritual.

The Papacy soon grew to be an enviable post, if only on account of the power, wealth and luxury it conferred on the holder of that office.

Even in the days of Pope Damasus not a few lives were lost in struggles to attain the Papal Chair, and the amiable Pagan Symmachus banteringly remarked to that bishop: "I would consent to become a Christian, if I could thereby become a Pope."

It was manifestly impossible for any man by himself to carry on more than a small portion of affairs so multitudinous.

Thus an increasing number of trained assistants became organized, and their organization became more and more complicated (as the matters requiring attention became not only more and more multitudinous, but also more varied in character) till they attained the condition in which they exist to-day.

At first the parish priests and deacons of Rome, to whom were afterward added a few suburban bishops, served this function, as they do now when they have become transformed into the College of Cardinals. Each Cardinal takes his title from one such urban or suburban post—Cardinal priests, Cardinal deacons and Cardinal bishops, respectively. Thus a Cardinal need not be a priest. The well-known and much-detested Cardinal Antonelli, of Pius the Ninth's time, was not a priest.

As above implied, the whole mass of Papal assistants soon required to be divided into sets—each set devoting itself to a special kind of business. Each such set was termed a "Congregation." And the Roman Congregations now existing are, briefly, as follows:

The first and highest Congregation is that of the *Holy Office*, commonly known as the *Inquisition*. It is the highest because its president, or prefect, is the Pope himself, and, at its principal sitting, he, unless it happens to be impossible, actually takes the chair. This Congregation was erected by Paul III. in 1542. There was, indeed, a so-called Inquisition and also Inquisitors, mainly Dominicans, at a much earlier date; but the

organization of the present Holy Office is a Congregation of Cardinals erected as just stated, and further organized by Sixtus V.

It consists of twelve Cardinals, a judge, a counsellor and consultors selected by the Pope, who give their opinions on points submitted to them, an advocate for the defense of accused persons, and other subordinate officials.

Any one denounced to this tribunal was speedily arrested, but he was not told what he was accused of, nor who his accusers were, though pains were taken to find out whether an accusation might not be due to private enmity. The accused was asked to confess, and he was elaborately examined in order to elicit an avowal, or some confirmation, of the charge made against him. He could be examined under threat of torture and under torture itself—not any fancy torments, but only two or three traditional kinds of torture carried to a fixed extent and no further. Witnesses could be arrested and examined without being told against whom they were called to testify or what the accusation was; and, if thought needful, they also could be examined under torture. The accused was provided with an advocate, but he had no power to cross-examine. If found guilty, the condemned might be sentenced to perpetual imprisonment.

Such a procedure was by no means confined to centuries long past. It remained in full force and activity at Rome down to the great French Revolution, and it was, for a time, restored after Napoleon's defeat. But in earlier ages death sentences, though infrequent, were by no means rare, as in the case of Giordano Bruno and various other obstinate or "relapsed" heretics. Any man who denied that Mary was a perfect virgin after having given birth to Christ, was reckoned a "relapsed heretic," and, as such he could not save his life by any recantation or profession of faith. All that he could gain thereby was the privilege of being strangled before he was burnt.

In those days the Inquisition claimed the power to compel all magistrates to carry out the regulations against heretics and to swear so to act.

The second Congregation, and that concerning which the present writer has some personal experience, is called *The Sacred Congregation of the Index*. It was instituted by Pius V. in the latter part of the sixteenth century, with a Dominican friar for its secretary. It consists of such a number of Cardinals as the Pope may appoint, the head of them being termed "Prefect." There are also a number of consultors, whereof the Master of the Apostolic Palace is the chief.

The object of the Congregation was, and is, to compile as complete a list as possible of publications judged, by Church authority, to be unfit for the perusal of Catholics.

In 1616 works teaching Copernicanism, or heliocentric astronomy, were placed on the Index as being heretical.

Among other Roman Congregations is that of *Sacred Rites*, instituted by Sixtus V., toward the end of the sixteenth century, to regulate all ceremonies of worship, the veneration of relics and images, and it has to do with processes of beatification and canonization.

Then there is the *Congregation of Immunities*, instituted by Urban XIII., but this is a small affair now, when rights of asylum and clerical

immunities are all but extinct. It rather deals with small matters in which Church and State may come into conflict.

Next is the *Congregation of Bishops and Regulars*, also instituted by Sixtus V., which concerns itself with the relations between monks and friars and the episcopate.

The *Congregation of Indulgences*, established by Clement IX., sees to the conditions on which indulgences are granted and is directed to avert and correct abuses.

Lastly may be here mentioned the *Congregation of Propaganda*, which was instituted by Gregory XV. in 1632, to protect, regulate and promote foreign missions.

I came into collision with the Holy Office and the Sacred Congregation of the Index in the following manner:

I had long made it my business to try and effect a satisfactory reconciliation between recent science and modern culture on the one hand, and ancient Catholic dogma and contemporary Roman Catholic teaching on the other. The questions to which I naturally first addressed myself were those of my own department of science, biology, and especially the doctrine of Evolution. To this end I published two works, "Genesis of Species" and "Lessons from Nature," which did a good deal toward effecting the object I had in view.

But, though my notions appeared to be sympathetically regarded by a large number of priests, I was attacked by others, and notably by one Murphy.

Thereupon I endeavored to demonstrate, by a notable example from astronomical science, how much greater the freedom of Catholics really was than they seemed to suppose.

The example I took was the never to be forgotten case of Galileo, and it was this which led me to study the nature and effects of decrees made by the Sacred Congregations of the Index and the Holy Office. In 1616 the Index made a decree condemning Copernicanism, as before stated, because it was "altogether opposed to divine Scripture;" and, in 1632, the Inquisition condemned the astronomer Galileo for having held a doctrine "contrary to the sacred and divine Scriptures," and he, in his abjuration, speaks of its having been declared to him by authority that his doctrine was "repugnant to Scripture."

From all this I argued, since it has now become universally acknowledged that both the Holy Office and the Index had erred in their interpretation of Scripture, Catholics had become forever free from such trammels, since one error sufficed to destroy all confidence in the absolute certainty of their future decisions.

Fairly satisfied by my success—especially since my article, though somewhat provocative, elicited no censure—I next attempted to meet a much more serious difficulty.

It was, and is, an absolute dogma of the Church that the damned are damned eternally; that from hell there is no possibility of escape, and that the two kinds of torment in the infernal prison, the torture of loss and the torture of hell-fire will go on for ever and ever and ever!

So terrible, so revolting, a doctrine constituted for many Catholics the

one great trial of their faith. Some known to me, priests as well as laity, neither could nor would believe in it; and yet to deny, or even inwardly to reject, any single dogma of the Catholic Church was, and is, simply not to be in reality a Catholic at all. The horror of this doctrine was, I knew, very much felt in the United States; as might be naturally expected from a people so rationally considerate for and tolerant of the beliefs both of their fellow citizens and of strangers.

There was small wonder that such terror should be felt for the doctrine taught by the Fathers and Saints of the Church regarding hell—SS. Cyprian, Gregory, Chrysostom, Augustine, Aquinas, etc.

Two quotations from modern writers will, I think, quite suffice. A priest known as Father Furniss thus describes the place of punishment:

"But listen to the tremendous, the horrible uproar of millions and millions and millions of tormented creatures mad with the fury of hell. Oh! the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions! There you have the roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons; there you hear the gnashing of teeth and the fearful blasphemies of the devils. Above all, you hear the roaring of the thunders of God's anger, which shakes hell to its foundations."

The teaching of that modern Saint, St. Alphonsus Liguori, about hell has been thus summarized:

"In hell there is a kind of horrible gloom, where the dim light only serves to reveal objects of horror—a vast expanse, overarched and searched by torrents of devouring flame, where lie in heaps the carcasses of the damned, incapable of motion from their first casting down; and as long as God shall be God, the brains within the head, the marrow within the bones, the bowels within the body, the blood within the veins, the heart within the breast, shall be searched and interpenetrated by quenchless fire. In that dim and glimmering light the senses of the damned shall each receive its own particular torture; the sight shall be appalled by the view of devils who trample upon the bodies of their victims, assuming shapes the most horrible to increase the terrors of their presence; the sense of smell shall be assailed with a stench so great that, by comparison, all earthly stenchs would seem jasmine or attar of roses. * * * The ears of the damned shall ever echo to the unceasing howling of the devils and of their own shrieks of despair, of agony, and of impotent rage. How painful," says St. Liguori, to "to listen to the groans of a sick man, and what must be the torture to the inhabitants of hell to listen, not for an hour, a day, a week, but to the dreadful sounds which fill the air of hell forever and forever. * * * In that fiery deluge must the souls of the lost forever toss to and fro, like chips upon an ocean, but chips consubstantiated with fire."

What would seem wonderful about such writings is that their authors should think any readers would tolerate and accept such statements. Yet their very existence shows that men and women, deluded even to so great an extent, do in fact exist. What a gospel for mankind! What "good news," compared with what Paganism had to offer! But let us consider one of the most cruel of Pagan cults. Surely the Mexican god before whose image the priests cut open the breasts of living victims, in order to smear its lips with blood from their torn-out, but yet palpitating hearts, was a god of benevolence and mercy compared with the Divine Monster worshipped by St. Alphonsus Liguori! The Mexican sufferings after

all, were short, and he was often a voluntary victim; but the God ordinary Catholic theologians would have us adore is represented as regarding with complacency torments compared with which burning alive is as nothing. For the hellish torment is to be endured by thousands of thousands of human beings, for a duration which we can only picture by millions on millions of years recurring without end.

Such a god we must refuse to worship; and, did a being of the kind exist, we should be ethically bound, happen what might, to abhor, execrate and defy him. Yet such is the Divine Demon who seems to be praised and adored by Catholic Saints and Fathers, and by the common teaching of the Church.

NOTE.—As some relief to the horrors above depicted, I may quote some of the quaint ideas of Father Lessius, S. J., recorded in his work "*De Perfectionibus Moribusque Divinis*" (A. D. 1620). Their perusal will demonstrate the immense gulf which has come exist between the conceptions of his age and modern ideas. In his chapter (XX.) on the general resurrection, he describes the despatch of angels to collect the minute, scattered fragments of bodies, and treats of the bearing of cannibalism on the process. He was, in a way, a precursor of Rochefoucauld, since he described how the blessed look on at the torments of the damned and congratulate themselves "*quod tantis malis in æternum sint exempti.*" He also estimates the time it takes to descend into hell and the number of miles to be traversed. He considers its size and structure, and declares it need not be so very large because the damned will neither have to stand up nor run about, but are piled up in a great heap on either burning coals or burning wood. He also describes the damned as in a pool of burning liquid sulphur, the diameter of which need not be more than 20,000 feet.

In my articles I said that all this horrible picturing of hell must be exclusively taken as symbolizing the difference between eternal bliss and its non-attainment, and not by any means as depicting the difference between hell and life on earth. To take it in that old and too generally accepted sense, would be to bring back the horrible teaching which represents God as an execrable demon.

Would my interpretation (brought forward to remove the most fatal of all objections against the Roman Catholic Church) meet with acceptance or even toleration?

By many priests, both in England and the United States, it was gladly accepted. It was declared tenable by the most learned theologian I have ever known—now a "Consultor" of the "Holy Office" and theologian to the Pope. But many of my friends doubted the result. "They will never allow that whip to be taken out of their hands," said one.

The Rev. Father Clarke, S. J., said that the fear of hell could not be spared as a deterrent, and I have indeed heard it said, "If there is no hell-fire, what can be the use of being good?"

I had not long to wait. The memorable year (1893) when Leo XIII. promulgated his terrible Encyclical saw my writings placed upon the Index. This process deprived them of any value they might have had. But the decree did not censure a single proposition I had put for-

ward. As far as I knew, the act of the Congregation of the Index might merely mean that Authority thought the moment inopportune for such a publication, or that I had perhaps handled some dignitaries too roughly. I was therefore advised by my most sympathetic friends to submit, and I submitted, without, of course, unsaying a single word of what I had advanced.

I subsequently found, however, that as usual I had been secretly denounced to the Inquisition and that all possible efforts had been made for my condemnation, without any notice being given me that I was accused, or what I was accused of, or by whom—according to the use and wont of “Roman Congregations.” This mode of procedure had long before excited the indignation of not a few English priests and laymen, and last year one of the most pious of the English laity, Mr. James Hope, a relative of the Duke of Norfolk, addressed a letter to a newspaper, in which he did not scruple to denounce vehemently such an un-English mode of judicial procedure. His protest met with much sympathy among the clergy, who were nevertheless kept silent through prudence. It also came to my knowledge that a new edition of the Index had been sent forth wherein my name still found a place, or rather, had been freshly inserted. Thereupon, in August last, I wrote directly to Cardinal Steinhuber, S. J., the actual Prefect of the Congregation of the Index.

I represented to him how abhorrent to English-speaking Catholics were the modes of procedure of the Roman Congregations, and I begged him, very respectfully, to have me informed who had denounced me and what propositions of mine were found fault with; adding that if His Eminence could not, or would not furnish me with the information I desired, I must withdraw my submission. I received a reply saying that my writings on hell had been denounced to, and censured by, the Holy Office, which had caused Cardinal Steinhuber's Congregation to put me on the Index. No further information was vouchsafed me, so my submission was withdrawn accordingly.

I have had no further contention with any Roman Congregation, but only with Cardinal Vaughan, Archbishop of Westminster, the head of the Roman Catholic Church in England.

After mature reflection and many mental struggles, I had come to the conclusion that the Roman Catholic Church must tolerate a transforming process of evolution with respect to many of its dogmas, or sink, by degrees, into an effete and insignificant body, composed of ignorant persons, a mass of women and children and a number of mentally effeminate men. I was acquainted with a not inconsiderable number of cultured English Catholics—clergy as well as laity—who were severely tried by the reactionary policy which has shown itself of late years at Rome.

My two articles which appeared in the *Nineteenth Century* and the *Fortnightly Review*, respectively, last January, sought to ascertain whether the position I, and not a few other Catholics, occupied in the Roman Church was, or was not, a tenable one—whether it was in any way possible to continue in that communion.

My effort was successful, and though I deeply regreted, and regret, this clear demonstration, through the action of Archbishop Vaughan and his

advisers, that the Roman Catholic Church has thus shown itself to be essentially a petrified and not a progressive Church, I feel none the less convinced that it is better that such a fact should become distinctly known than it should remain concealed by the subterfuges and evasions of ecclesiastics who seek to retain, and gain, adherents through a pretence of logically impossible liberalism.

I sought in vain for the decisive reply it was plainly my Archbishop's duty to give when appealed to as my Ordinary. He referred me to Leo XIII. and certain writers. But it is very noteworthy that I could get no authoritative answer from him in reply to my question. The fact was, he dared not answer it. He could not allow that the Church had (as of course it has) misled mankind as to the "Word of God" for a long succession of centuries. Therefore, on this important matter of Scripture, Catholic authorities trifle with truth and "palter with us in a double sense." Most shocking of all is their utter disregard for the anxiety and distress of so many Catholics who know not what they must believe about Scripture, yet dread peril to their immortal souls if they do not believe what the Church teaches.

DR. MIVART'S LAST WORDS.

Dr. St. George Mivart was happy in the opportunity of his death, which occurred in London the first of last month. In one of his letters to Cardinal Vaughan he said he renounced the Roman Catholic faith "under a sense of duty, thinking death not far off." Truly he was fortunate in being permitted to speak the truth regarding the Roman system before his departure from this world. Surrounded as he was by the followers of Rome, who would not scruple to distort his words or suppress the truth, it was well that he should have discovered after many years of painful inquiry, and should have declared, that "a vast and impassable abyss yawns between Catholic dogma and science, and no man with ordinary knowledge can henceforth join the communion of the Roman Catholic Church if he correctly understands what its principles and its teaching really are."

As might be expected he found the Jesuits the most deceitful of all the Roman ecclesiastics, though they are all a bad lot until they are converted. When Cardinal Vaughan could not reply to his questions—he "shirked" them—the learned scientist was sent to Father Clarke, the foremost Jesuit in England, and his "dishonesty and shuffling about Scripture profoundly disgusted me," said Dr. Mivart. "It is to me truly shocking," he continued in his letter to Cardinal Vaughan, "that religious teachers, cardinals and priests, profess to think certain beliefs to be necessary, and yet will not say what they truly are. They resemble quack doctors, who play their long familiar tricks upon the vulgar, but act otherwise to those they cannot trifle with. It has long been painful to me to think of the teaching given in Catholic schools and often proclaimed from the pulpit. There need be small surprise at the opposition existing in France to the authoritative teaching of fables, fairy tales, and puerile and pestilent superstitions. Happily I can now speak with frankness as to my convictions. *Liberavi animam meam*—my soul is free, and I calmly await the future."

Roman Catholic Summer Schools.

IF imitation be the sincerest of flattery, the Roman Catholic Church in the United States is paying the highest compliment to Protestantism, for it is copying many features of the outward life of the various Protestant churches. The success of the Young Mens' Christian Association, the Christian Endeavor Society, the various Leagues and Unions of the different denominations and summer assemblies, has aroused the jealousy of the Roman Catholic leaders, and they have tried to establish similar institutions for the young people who call the Pope "Holy Father." The latest "imitation" of Protestantism is in the organization of Catholic summer schools in different parts of the country. The first was established a few years ago near Plattsburg in this State. Then followed a summer school in the west at Madison, Wis., and a Winter School at New Orleans. This year there is to be another for Maryland and the South. At a meeting in Baltimore last month to inaugurate this new school, Mr. Warren C. Mosher, the founder of these Catholic summer schools, said the Delaware and Hudson Railroad had presented the site for the school at Plattsburg to the Roman Catholic Church. It had cost the railroad company \$31,000 and the Catholics now had the free use of it.

The wily Jesuits did not favor the summer schools at first, but now that "liberal Catholicism" is eliminated from the Church in this country they expect to direct and control the teaching at these schools. There was some danger that the Paulist Fathers, who were conspicuous in the first years of the school at Plattsburg, would inject their "liberalism" and "Americanism" into the lectures, and that the priests might become too intimate with the

ladies who were invited to the assemblies, but with the stern Jesuits as the directors, it is expected that everything will run smoothly at these gatherings.

The scope of the teaching at these Catholic summer schools was admirably set forth by the Rev. Charles Augustus Stoddard, D. D., the senior editor of the *New York Observer* in one of his best "Augustus Letters" in that paper.

The subject for the month at this summer school, says Dr. Stoddard, was the Protestant Reformation. The list of books recommended to be read by students embraced seven Catholic histories and historical studies, six suggested topics for papers and discussion, and a list of questions and answers from a controversial catechism by the Rev. Stephen Keenan.* The topics were, Europe before the Reformation, Cause and Success of Protestantism, Character of the Reformers, the Reformation and Tolerance, the Reformation and Civil Liberty, and the Political Situation in Europe at the time of the Reformation. This is a good series of subjects for fair and intelligent historical discussion. But the method in which they were to be handled can, perhaps, be gathered from the "questions and answers" which follow their announcement upon the programme. The first question is: "What is Protestantism?" and the answer: "A new religion, invented and propagated by a person called Luther." It is then stated that no such theology, either as to faith or morals, was ever known, taught or believed by any sect in the world until Luther's time. The "errors" of the other sects are thus given: "The Albigenes taught that there were two Gods and two Christs; they reprobated marriage, denied all the Sacraments, as well as the resurrection of the body. The

*This is the famous "Roman Catholic Catechism" which said that the infallibility of the Pope was "a Protestant invention." It does not say that now. The Church of Rome is a deceiver.

Waldenses aimed at plunder; they declared it a heinous sin for a magistrate to condemn to death for any crime; according to them it was a mortal sin to take an oath; the clergy became reproaches by holding one farthing's worth of property. In other things these deluded fanatics were Catholics; they held the Sacraments, Mass, Transubstantiation, Purgatory, etc. The Wickliffites maintained that man *must* sin, that God approves of sin; yet, with evident inconsistency, they declared that all power, whether of the priest or magistrate, is forfeited by the commission of one mortal sin; they concluded, that as they themselves were all free from sin, so all power belonged to them. As to the Hussites, their doctrines were those of Wickliffe, their principles were seditious and unchristian, and plunder was their object."

The catechism proceeds to outline the parentage, birth, religion and life of Luther till his thirty-fifth year, giving his religious vows at the age of twenty-three years, "poverty, chastity and obedience," all of which he is declared to have violated, by apostacy, marriage to a nun, and disobedience to ecclesiastical authority. Then come the closing questions and answers of the first week of this summer school, which are as follows:

Q. Was this man in reality the founder of the Protestant religion, and the first of that sect that ever appeared in the world?

A. Most certainly; for no minister, no congregation, no body of divines, professing Protestant doctrines, was ever heard of until his time.

Q. What inference do you draw from all this?

A. That Protestantism cannot be the religion of Christ; because, if the Church of Christ required reformation, a God of purity and holiness would never have chosen such an immoral

character—an apostate, a wholesale vow breaker, a sacrilegious seducer—for that purpose."

The second week enters upon Luther's motives for attacking the Catholic faith and inventing a new creed. These were pride and jealousy "because the commission to preach Indulgence was given to the order of St. Dominic and not to his own." Reference is then made to his nailing the ninety-five theses on the gates of the Wittenberg church, and it is taught that these false articles were cleverly refuted, that Luther repented and abased himself before the Pope, and proved a hypocrite. From these and other like statements, the pupil is instructed to draw the inference, "That a man bursting with pride, envy, jealousy, a disobedient hypocrite, was not the person to be chosen of God to reform abuses, if any such existed." The travesty of history is then continued, and the second week concludes as follows:

Q. What do you conclude from such conduct?

A. In the first place, that Luther must have been extremely fickle to appeal to so many judges, and to abide by the decision of none. Secondly, that he knew his cause was bad and his doctrine false, since he would not submit it even to the best judges. Thirdly, that he must have been brimful of sinful pride and obstinacy, since he preferred his own single judgment, to that of the whole Christian world.

The third week deals with his "monstrous errors," and wresting of the Scriptures to "give them any sense he pleased, as the Mormons, the Methodists, and the Free-Kirkmen do at the present day." And presents this conclusions:

Q. What do you think of Luther's conduct?

A. I can discover nothing in it but the spirit of inconstancy, doubt, error,

and revenge, without even the slightest mark of the spirit of God. He seems solely actuated by the spirit of the devil.

The fourth week describes the dreadful effects of Luther's teaching, the rise of "religious hucksters," Calvin, Zwingli and others; the multiplication of sects, Mormons, the Free Kirk and the Salvation Army; the socinianism and socialism which have followed in their train, the pernicious doctrine that all Christians are truly and really priests, the abolition of the Mass, which was done at the direct inspiration of the devil, and the conclusion, that "one can hardly tell at which to be most astonished—at the open and brazen avowal of Luther, or at the awful blindness of those who follow a master, who, by his own account, received his training and instruction in the school of satan."

Perhaps it might be well for some of those Protestants who are so ready to apologize for Roman Catholic invasions of Protestant rights, and so pleased with their friendly words on secular themes, to spend a week or two at the summer school at Plattsburgh, and learn a little of the real Roman Catholic teaching about Protestants and their religion. If they had ears to hear and eyes to see, they would come back convinced that, though Rome may change her manners in order to gain her ends and extend her influence, her hatred of Protestantism is as bitter as ever, and that the iron hand which has often tortured and tried to crush out its life is only covered with a velvet glove. What Thomas Jefferson said of the attitude of freeman half a century and more ago is true to-day—"Eternal vigilance is the price of liberty."

Thus it is seen that while Roman Catholic imitation of the Protestant summer assemblies is flattery, the spirit of Rome is manifest in the bigotry, intolerance, double-dealing and misrepresentation at these gatherings as in the

teaching and practice in the theology and everyday life and work of the Church. "Outside the Roman Catholic Church there is no salvation." Protestants who look with favor upon these Catholic summer schools (and we know some who have given money for their support, but have never helped Christ's Mission or the work for the conversion of Catholics) should remember what David said of imitators like these Jesuits—"With flattering lips and a double heart do they speak." These schools will not stem the Gospel tide that is flowing swiftly and bearing away the young people from the Roman Catholic Church into the safe harbor of Protestant Christianity. David saith again in the same Psalm (xii.): "The Lord shall cut off all flattering lips and the tongue that speaketh proud things."

As the parochial schools, established by the Roman Church to prevent the children from going to the public schools, are inferior to the latter, so are the summer schools and young men's Catholic societies of every kind inferior to Protestant institutions. Imitators are a vile herd, *servum pecus*, says Horace. Intelligent, self respecting men and women who are Catholics, "because they were born so," cannot but see that imitation of this kind belittles them. They should separate themselves from the Jesuitical *pecus*. This imitation of Protestant customs shows the inferiority of Romanism, as a copy is inferior to the original. Even they who imitate what is good always fall short, while they go beyond what is doubtful or evil. The Roman Church cannot keep her people in the United States within her fold, even by summer schools and secret societies. They are coming away from it and will come away in increasing numbers. God grant that they may come to know and love Jesus Christ as their Saviour and Friend, and trust Him alone for salvation.

Life of Mr. Moody.

THE Life of Dwight L. Moody by his son, William R. Moody, just published, is a fascinating book. Though his name is a household word in the civilized world, and he had addressed more people in public assemblies than any man that ever lived, he was known to comparatively few. After reading this book you will know him. What a wonderful man he was! To the Editor of this magazine there was no other man who exercised such influence in his life. Thousands could say the same. The story of the life of this remarkable man is told in this volume in a most interesting way. Wherever you open it you will read on and on, and smiles and tears will mingle as you read. How human it is. Those who never saw Mr. Moody will lay down the book after reading it and say with the late Professor Drummond: "Moody was the greatest human being I ever knew."

The temptation to quote from this "Life of Mr. Moody" is great, but it must be resisted. The reader will enjoy it all the more when perusing it.

How Mr. Moody combined faith and works, all the world knows, or will know after reading this volume. "Before my conversion to Christ," said he, "I worked toward the Cross, but since then I have worked from the Cross; then I worked to be saved; now I work because I am saved." That one sentence destroys the whole structure of Roman Catholicism. Even the Paulist Fathers who are trying to convert weak Protestants, bluntly tell those who listen: "You must work for your salvation; you must earn it; you must deserve it." God pity the people who are brought under that teaching of such men. Salvation is the gift of God to every one who will accept it, without money and without price. Whosoever will may come and drink of the water

of life freely. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The "work" required is to believe; then, as Mr. Moody said, we work because we are saved. "By grace[free] ye are saved," says Paul; "it is the gift of God: not of works, lest any man should boast." And the Apostle continues: "For we are His workmanship, created in Christ Jesus unto good works." Mr. Moody's life was full of good works. He was saved, and he knew it.

This large, finely printed volume is in various styles of binding. A good, serviceable copy is in plain cloth at \$2.50; and a very fine one at \$3.50. The best, a beautiful work, is \$4.50. The illustrations, from family portraits and scenes at Northfield, are a delight to the eye. A prospectus and copy of the book will be sent to any of the readers of *THE CONVERTED CATHOLIC* who would like to canvass for the book among their friends. The most favorable terms can be had by writing to the office of this magazine.

A Memorial Tribute.

The booklet, "A Little Doorkeeper in the House of the Lord," with the dying testimony of the dear boy Luther B. O'Connor will be sent to the readers of this magazine who wish to possess a copy. The letter of Mr. Moody in the little book will be a comfort to every heart that has suffered in the departure of children. How truly one says, we understand death for the first time when he puts his hand upon one whom we love; and another: "I love to think of my little children whom God has called to Himself as away at school—at the best school, under the best teacher, learning the best things, in the best way."

Distinguished Converts.

MRS. DEWEY AND MRS. BRATENAHL.

Last month the papers were busy not only with Admiral Dewey's candidacy for the highest office in the gift of the American people, for which no one questions his right to compete, but also with Mrs. Dewey's change of religion.

Soon after the Admiral's marriage last November his wife ceased to attend the Roman Catholic Church in which she had a pew and quietly went with her husband to worship in a Protestant church.

At the beginning of this year Mrs. Dewey formally notified the priest who had performed the marriage ceremony that she would not retain the pew in his church. Nothing more was said about the religion of the Deweys until the Admiral announced himself a Presidential candidate. Then the truth came out that for months previously Mrs. Dewey had ceased to be a Roman Catholic.

A dispatch from Washington in the *New York World*, April 11, said the Admiral and Mrs. Dewey had taken a country residence near Washington where they will give a series of entertainments. Then it added this significant paragraph:

"The Deweys have taken a pew at St. Albans, an Episcopal church. The pastor, the Rev. George C. Bratenahl, is a personal friend of the Admiral and Mrs. Dewey. Mrs. Bratenahl is a daughter of the late A. Oakley Hall, of New York. Like Mrs. Dewey, she was once a convert to the Roman Catholic faith, but renounced it to return to the Protestant Episcopal Church."

Oakley Hall, the famous Mayor of New York in the early seventies, was in such close alliance with Tammany Hall and the Roman Catholic Church that he was never considered more than nominally a Protestant.

Romanism Condemned.

[Mrs. Wilma Morgan, in the *London Christian*, April 5, 1900, letter from Cuba.]

Wherever we look it is Mary—Mary with the Babe in her arms, Mary crushing the serpent's head, Mary the Queen of Heaven, Mary the Merciful, Mary in velvet, Mary in silk; but for the most part Mary in the gorgeous apparel of the sixteenth century with earrings and necklaces. There are, in every form of heathenism, some remains of primeval truth; but Popery has deliberately and increasingly made the Virgin Mother superior to the Son of God.

If, as it has been said, the influences of our childhood never entirely lose their hold upon us, how is it then, that the writer, who was brought up under Romanism and taught to confess and worship the Virgin, can lift up her heart with jubilant gratitude to Him who in His infinite mercy has delivered her from the devil's snare and led her into marvellous light?

Many a good Protestant, especially if he never lived in a predominantly Catholic country, has been heard to say: "There is something good in every religion." Of course there is. But the Romish Church, where she dares, does not extend the same tolerant view to any form of Protestantism. In her girlhood the writer was told that entering a Protestant church or touching a Protestant's garments was pollution to her soul, and ought to be confessed and repented of. To smile with approbation at the Church of Rome because there is some good in it, is like failing to urge the opening of doors and windows because there is still some oxygen in the poisoned air of the room.

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The writer of the above is the wife of Wm. R. Cope Morgan, Esq., the distinguished editor of the *London Christian*. It is most encouraging to find converted Catholics among the most cultured and devout Christians.

DEATH OF REV. J. STANLY D'ORSAY.

The flight of time in the work of Christ's Mission is felt in many directions by those who have been associated with it from the beginning. While great success has attended the efforts put forth in the name of Him whose Name it

died after a lingering illness. He was born in Philadelphia in 1824 of old American and Huguenot stock. After travelling extensively in pursuit of his favorite study as an architect, he was called to the ministry, and received an



yours truly
J. S. D'Orsay

bears, there have been many trials and sorrows during those twenty-one years. It is inevitable that such a long period should not pass without leaving its mark.

Last month the Rev. J. Stanly D'Orsay, one of the Trustees of Christ's Mission, and a loving personal friend,

appointment as pastor in the Methodist Episcopal Church, where he devoted his artistic talents especially to church architecture. He built, remodelled and decorated many churches. He was greatly beloved by his friends, and in his long illness was lovingly cared for by a devoted wife.

New York a Foreign Mission Field.

That New York City with its millions of foreigners is considered "Foreign" missionary ground by the people at large was evident when Governor Roosevelt said at the opening of the great Ecumenical Conference in this city April 21: "It has not been my good fortune to be able to see at close range the work done in foreign missions, technically so termed, but it was my privilege to see close-up work done in what may be said to be a branch of mission work that is in every sense but the technical sense foreign missionary work."

There was a laugh, in which the Governor joined as he said: "No, no, I am not talking of New York City." And then there were shouts of laughter, which made the Governor stop talking again until it had subsided. The thousands present in Carnegie Hall felt and knew that this city should be included in foreign mission work; and three-fourths of the foreigners are Roman Catholics who are as ignorant of the Gospel as those who sit in darkness in heathen lands.

As Mrs. Morgan says in an article on Cuba which is quoted elsewhere, there are some intelligent Roman Catholics. But if they have a Christian experience, it is not by the grace of Romanism. The testimony of such a lady is most valuable. No one but a converted Catholic knows what spiritual darkness there is in Rome's system of religion. It is a perversion of Christianity. All acknowledge that the Church of Rome was corrupt during the Middle Ages and at the time of the Reformation. So far as its spiritual life is concerned it is the same to-day. Its boast is that it cannot change. That is true: its spirit cannot change for the better. The people must come out of it. They will come out of it. May God hasten the day!

Legacies to Christ's Mission.

Last month a news item appeared in some papers that a large sum of money had been bequeathed to "Rev. James A. O'Connor of Christ's Mission, New York." We are sorry to say the story was not true. The amount was less than one thousand dollars, and it will not be available for some time—perhaps years, as the property has to be sold by order of the Court, and the law's delay is proverbial. The will bequeathing this legacy was made in 1889—eleven years ago.

Last year Miss Sarah Aldrich of Northfield, Mass., who had given \$70,000 to various societies of the Congregational Church and to Northfield Seminary, by her will made Mr. O'Connor residuary legatee, "to aid him in the good religious work he is doing."

Of this Mr. O'Connor has received nothing; the executor of the will, the Rev. Levi H. Cobb, D. D., found only \$900 in money, and nearly \$700 of that went to pay his expenses and the lawyer's fee in probating the will. The remainder did not suffice to pay the funeral charges and other incidental expenses.

The first money received for Christ's Mission was a legacy of \$3,000 from a member of Dr. John Hall's church, a converted Catholic. It was used in the first payment on the present building. A legacy of \$460 from the estate of a lady in Philadelphia was also used in reducing the debt on the Mission. Such bequests are most helpful; and even when little or nothing is received, the loving kindness of the friends who thus remember the work strengthens the hands and comforts the heart in bearing the burden and heat of the day.

The work of Christ's Mission has been blessed. Even its enemies must acknowledge that a good foundation has been laid. Christian friends can now extend its usefulness by their prayers and their gifts.